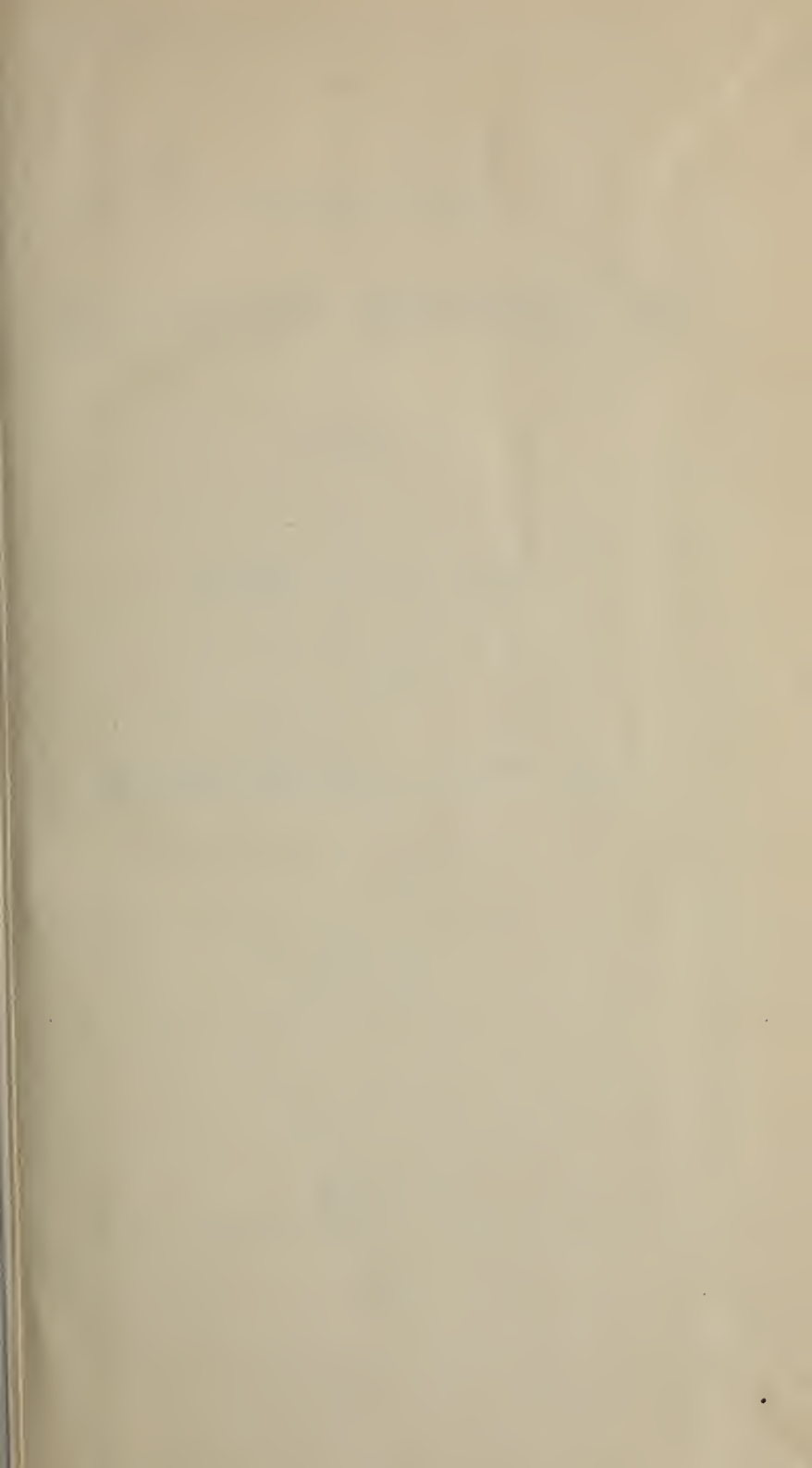




I-7





Digitized by the Internet Archive
in 2015

THE
AMERICAN
BAPTIST MAGAZINE.

No. 7.

JULY, 1827.

VOL. VII.

MISSIONARY DEPARTMENT.

BURMAN MISSION.

LETTER FROM DR. JUDSON TO THE
CORRESPONDING SECRETARY.

Rangoon, July 31, 1826.

Rev. and dear Sir,

At the date of my last, the 10th of June, I was waiting for an opportunity of removing to Amherst. Since then, the Commissioner, Mr. Crawford, who is appointed to negotiate a secondary treaty with the Court of Ava, renewed his proposal for me to accompany the embassy, and pledged himself, in case of my complying, to use his interest to procure the insertion of an article in the treaty, favourable to religious toleration,—an object which I have had at heart so many years, and which though now on account of the opening in the south provinces, not so necessary as formerly, yet greatly favourable to the gradual introduction of religion, into all parts of the country, from the station which we propose occupying. With these views, I thought it my duty to accept the offer. Desirous, however, of making a commencement in the new place, as early as possible, and unwilling to disappoint the native converts,

who had left this, in the full expectation of our immediately following them, I accompanied Mrs. Judson and family thither, in the end of last month, and after seeing them comfortably settled, in a temporary house belonging to Capt. Fenwick, Civil Superintendant of the place, which he kindly vacated for Mrs. Judson's accommodation, I returned to Rangoon the 9th inst.

The new town has made some progress during the rains. About fifty native houses—Burmese, Chinese, and India Musselman, and three or four European, exclusive of barracks for the troops, and officers' houses, compose the infant settlement. As soon as the favourable season commences, it will increase rapidly, in consequence of large emigrations from Rangoon. Numerous villages are even now springing up, on the eastern side of the Ialwen; and there can be no doubt, that the whole region will eventually be filled with native population. The harbour of Amherst proves to be safe and commodious; large forests of teak wood have been discovered in the interior, thereby ensur-

ing it a place of trade,—the situation of the settlement, exposed at all seasons to the sea breeze, must be healthy; and the mission, I may venture to say, will receive the decided patronage of government. The management of all the ceded provinces will probably be intrusted to Mr. Crawford, one of the most enlightened, intelligent, liberal men I have ever met—one most eminently qualified to discharge the highest and most responsible duties of government.

The embassy will leave this for Ava, on the receipt of final orders from Bengal, which are daily expected. I hope, that the object of the embassy will be obtained, in the course of three or four months; and that I shall be able to reach Amherst and recommence missionary operations in November next.

Yours faithfully,

A. JUDSON, Jr.

EXTRACTS FROM MR. BOARDMAN'S JOURNAL, KEPT AT CALCUTTA, FROM AUGUST 6, TO NOVEMBER 25, 1826.

August 6. Lord's day evening. Ever since our arrival in Bengal, brother Wade and myself have been in the habit of spending Saturday evening by ourselves. We have usually read the Scriptures, sung, prayed, and conversed together on spiritual subjects. I have often found these seasons peculiarly delightful and profitable. Last evening, this delightful exercise was interrupted for the first time. Not only myself, but Mr. and Mrs. Wade were somewhat ill. Only Mr. Wade is able to attend worship to-day, and he is unable to take his turn in preaching. We feel this privation the more, because seven young persons were baptized this

morning; and the Lord's supper is to be administered this evening. These young persons make the number 20, who have been baptized in Circular Road, since Mr. Lawson's death in October last.

8. For several months past, a *Missionary breakfast*, (so called) has been furnished to missionaries in Calcutta and vicinity, by the liberality of brother Pearce of Circular Road. Independents, Baptists, and Churchmen are invited indiscriminately, and some of each denomination have attended. Dr. Carey is sometimes present from Serampore, and other brethren from a distance. The breakfast is given the next morning after the monthly concert. The brethren assemble at 7 o'clock, spend an hour and half in reading the Scriptures, prayer, singing, and reading selections from an excellent work, called "The Christian Ministry." It is a delightful exercise; but my state of health will not admit of my enjoying it this morning.

Evening. Attended the anniversary of the Bengal Baptist Auxiliary Missionary Society; Dr. Carey in the chair. The efforts of the Society during the last year, though not distinguished by any very striking circumstances, have been graciously owned of God to the conversion of several heathens to Christ. At the close of the meeting, Dr. Carey addressed the assembly at some length. After stating that the success of Missions had very far exceeded his most sanguine expectations, and after mentioning many very striking circumstances in relation to missionary success, he made some remarks to the following import: "In the course of half a century, a great deal has been done in India and other places. The gospel has spread very rapidly and extensively. And what is remarkable, we know not *how* it has been done. There has

been no one man who could say it is through *my* labours. And indeed, I know not, (said he,) as any one can say, 'I have done so much as to set me above my brethren.' "

Every person present knew that if any man had been distinguished by his labours, Dr. C. was that man. But he did not seem to suspect that the people would think so; he rather told us that there could be no contest for the meed of distinguished merit.

12. Dr. Price arrived at Ava, on the 29th May, and was well received by the King. The "Nobility" of Ava have repeated their desire that he would take their sons under his charge, and give them an English education. He promises to open a school for them, if they will furnish one hundred scholars.

Sept. 8. Brother Wade has engaged a passage to Rangoon for himself and his wife with their baggage for 400 rupees. This is probably a reasonable price at the present season. They will sail on or before the 25th inst.

23. Mr. and Mrs. Wade took leave of us to-day, we hope, for a short season only. They have embarked for Rangoon, on board the ship Ferguson, Capt. Cunningham. We hope to follow them before many months.

Oct. 8. Received packets of letters from America, by the brig Mars, Capt. Titcomb. Many, very many thanks to our friends for writing us.

20. We have lately received letters from Mr. and Mrs. Judson. Mrs. J. was at Amherst town. She gives a very pleasing and encouraging account of that place. The climate, she says, is remarkably favourable to Europeans. The Government are clearing away the Jungle very fast, and Burman emigration is very rapid. Three hundred Burmans had just arrived from Rangoon, who said

that three thousand more were on their way in boats. Mrs. J. has erected a small bamboo dwelling house, and two school-houses: in one of which a school of ten Burman children has been commenced under the care and instruction of Mounng Ing. This man, with Mounng Shaw-ba, Mah-men-la, and Mah-doke, are all the Burman christians that are now at Amherst. They meet for worship with Mrs. J. every Sabbath, and the two brethren engage in prayer with much propriety. Another female who attends with them, discovers an anxious concern for the salvation of her soul.

She adds, "After all the impediments which have retarded the progress of our mission, after all our sufferings and afflictions, I cannot but hope that God has mercy and a blessing in store for us. Let us strive to attain it by our prayers and holy life."

Nov. 6. Witnessed the baptism of six young persons in Circular Road. This makes twenty-six who have been baptized since the death of Mr. Lawson, about a year since.

25. Received the afflicting intelligence of the death of our dear Mrs. Judson. All the particulars relating to this distressing event were communicated in two letters from Amherst town: the first was from R. Fenwick, Esq. Civil Superintendent of Martaban. He says:—

"Reverend Sir,

"I am sorry to acquaint you of the death of Mrs. Judson, after a short illness. It is unnecessary to expatiate on the many virtues of the deceased lady, who had, during her short residence with us, endeared herself to our society, by her amiable disposition. I trust some abler pen will make publick the fortitude with which she bore her severe captivity and the many trials she underwent.

It may be consoling to her friends that Mrs. Whitclock, the lady of an officer of the 36th regiment, has kindly taken care of the child."

The other letter is from H. Gauger, Esq. who was a fellow prisoner with the Missionaries at Ava. He says :—

"You will be extremely concerned to hear of the death of our valued friend Mrs. Judson. She died at Amherst of a remittent fever, of a month or more standing, on the 24th of October. I have a letter from Captain Fenwick in which he tells me, that all which medical science and care could do for her, was done. She died much esteemed and beloved by every one in the place. I dread to think of the shock to her husband."

Thus we are in great affliction. But our hope and trust are in God. He can bring good out of this very dark dispensation of his providence.

Dec. 30. We have just heard from the captain of the ship in which Mr. and Mrs. Wade went round to Rangoon, that they have safely arrived at Amherst town.

G. D. BOARDMAN.

DOMESTICK.

INDIAN STATIONS.

MR. M'COY'S JOURNAL.

January 2, 1827. By a walk of a mile and a half, and crossing the river on the ice, I made a visit to the encampment of Noonday and his party, and preached to eight adults, and some children. We were very kindly received.

9. Our express returned from Carey. We were happy indeed

to hear from our dear friends at that Station, and that, under the fostering hand of a merciful Providence, the affairs of that establishment were progressing. Brother Simerwell writes, "Some religious impressions are visible in our family. Last Lord's-day our church heard the christian experience of J—— F——, one of our hired men, and gave to him the hand of fellowship. He is waiting an opportunity to be baptized. He was spiritually awakened in our family, seven or eight weeks since, under some of our exhortations. Our meeting was very affecting."

Feb. 6. I read to Meketa Moong, who called in to see me, the story of the deluge, which I had written off in the Ottawa language. When I had gone through, he soberly inquired, if "the man who made the ship, was an American, an Englishman, a Frenchman, or an Indian."

A communication from Mr. Lykins, of Jan. 20, states, "The winter, thus far, has been the most severe of any we have experienced at this place. It is said that the Indians on Kankakee river are actually starving to death. The snow is so deep, as to preclude all possibility of taking muskrats, their only means of subsistence in that section of country, at this season of the year. Seven of the poor creatures who lately abandoned that place, in search of one more favourable, are now here, on their way towards the Lake. So distressing is the tale of their sufferings, that the missionaries have made it a particular subject of prayer, that God would feed and take care of them as he does of the young ravens that cry."

Mr. Lykins being absent, the superintendence of the establishment for the time devolves on brother Simerwell, in which he is assisted by our assiduous and excellent brother Meeker. Brother

Slater is in the school, which is still seventy in number, fifty-five of whom were present when our express left that place.

Gosa informs that at three encampments of Indians between this and Carey, at which he called, the people had heard many discouraging reports respecting the designs of the mission at Thomas. A Frenchman, some said, had told them that he had read in a newspaper, that after we had educated the children of the Indians, we would require their parents to pay us well for it, and in case we should not be paid, their children would be kept as slaves, &c. This man, however, had requested them not to mention his name as informant. To which Gosa shrewdly replied, "If he had told you the truth, he would not hide himself, and be afraid to be seen."

14. This day we accepted two more scholars. The mother of one of them, requested that when her son, who is small, needed chastisement, we would pour cold water on him, which, she said, would quiet him instantly.

15. A great many men, women, and children around our place. The Indians are returning from their huntings to make sugar in this neighbourhood. Gosa is almost constantly, either at home or abroad, assisting our labours by explaining to them the object of our operations, &c.

In summer these people perform much of their travelling on the water, in their canoes; at this season they travel on the ice.

19. Guauboi gives to us one of his daughters, about thirteen years of age. This is the second of his children he has brought to our school. He thanked us for our kindness. Said he had a large family, and was poor, and that he was very glad to find a place for his children with us where they would learn to read, to labour,

and to be good. This is our eleventh scholar.

22. Gosa returns from an excursion of four days among the Indians. His report justifies the belief that his time has not been lost. Shakenapeh, a very respectable man, accompanied him on his return, who has come to see, and to inquire for himself, and to ask counsel respecting his settling near our establishment next spring. He promises to place a son in our school in a few weeks. The people of this man's neighbourhood have also heard many sad reports respecting the designs of the mission. Many fear to bring their children to the school lest they should be sent out of the country, or retained as slaves. Kobenoza said he wondered that such fears should be indulged. He had been at the mission station, and knew that our word might be relied on. And if any should be afraid to trust our word, let them take of us a paper, and that would make all safe.

EXTRACTS FROM MR. SIMERWELL'S
JOURNAL.

Sunday, Dec. 17, 1826. Mr. Slater visited Massequaga's village, and talked to those around the establishment.

29. A half Indian, whose father was a prisoner among the Indians, says he wishes to come to our establishment next spring, and attend our school one year, in the hope that he may obtain our sort of religion. He says, a Catholic priest at — wanted to give him religion, but he did not accept it, because he thought it was not good; and that the priest's people would cheat the Indians and swear.

Jan. 7, 1827. A number of Indians, mostly Senecas, call on us, on their way from Sandusky to Green Bay. Most of them can

understand a little English. We pray with them, and hear them sing hymns in their native language. By the pressing tide of white population, these poor creatures are, in a manner, driven from their native soil, to seek shelter in a strange land. How hard is their fate! Without friends, without home, exposed to hunger and cold, wandering westwardly to seek a resting place! O that the Lord would pity, that he would remember mercy, and would save the poor Indians from destruction.

17. A company of poor distressed Indians from Kankakee river, say, 50 miles to the south-west, called at our house; they reported that many of the Indians in that section of country are almost in a state of starvation. The snow continues about two feet deep.

Lord's day, Jan. 21. I lectured to fifteen attentive Indian hearers in my own room. Quehkna, one of our Indian converts, concluded by prayer in his mother tongue. F—— one of our pupils explained the 1st and 2d Chapters of the book of Genesis, with which circumstance our audience was much gratified.

25. Mr. Lykins sets out on a journey to the State of Vermont, for the purpose of conveying thither two of our Indian pupils, who are candidates for an education in the science of medicine, which some friends to Indian reform, have, at their own expense, offered to these Indian youth."

BAPTIST MISSIONARY SOCIETY OF
MASSACHUSETTS.

This Society held its annual meeting in Boston, on Wednesday, May 30, in the First Baptist Meeting-house, at 8 o'clock, A.M.

A large number of the friends of missions assembled to hear the

communications which were to be made, and to listen to the addresses to be presented.

Rev. Daniel Sharp, the Secretary, read the following

REPORT.

IN attending to the trust committed to them, the Board, during the past year, has appointed fifteen missionaries. Two of these have been preaching with success in the Province of New-Brunswick. The rest have occupied important fields of labour in the United States. From several of the missionaries no account of their services has yet been received. But it is believed, that the extracts which will now be laid before you, from the Journals of those who have fulfilled their appointments, will exhibit in a striking light, the necessity, the nature, and the importance, of their itinerant labours.

Maine.

The Rev. Jacob Hatch who has been appointed to preach for six months in the state of Maine, says, "I have spent the time in Ripley, St. Albans, Corinna, Palmira, Hartland, and Exeter. I took a tour of eight days up the Piscataqua river to a plantation on the Million acres, where I saw the grace of God, and was glad. I spent two Lord's days with them, and also preached every evening. I baptized one person, and when I came away, I left some weeping, and others rejoicing. In Corinna, Ripley, and Palmira, there are churches, but the members are poor and few in number. The state of religion among them has been extremely low. The word and ordinances have been administered to them but seldom. They are now in a comfortable state. The church in Corinna has recently been revived. There is considerable religious excitement

among the people. I have been kindly received and well treated. Many have expressed their gratitude to the Board for sending a missionary among them." In a subsequent communication he says, "Although I went forth weeping, yet I hope my labour was not in vain in the Lord. In Corinna some mercy drops have fallen. In Dexter the brethren are refreshed, and there is reason to hope the work of the Lord will soon appear in the conversion of sinners. The quickening influences of the Spirit have been experienced in Ripley, and the cry all around me is, Come over and help us."

New York.

From the state of New York the most gratifying intelligence has been received concerning the ministrations of Messrs. Going and Metcalf. The missionary whose name is last mentioned, in a letter, dated Sardinia, Erie County, N. Y. has made the following statement to the Board;—"I have spent a portion of my time in the village of Springville, 10 miles from this place. I have anticipated for some months past the formation of a church in this village. God has, indeed, more than realized my most sanguine expectations. He has in answer to prayer visited this place by the gracious effusions of his blessed spirit. Saints have been revived, and many souls converted; and we can now behold a church of thirty-two members established in the order of the gospel.

The revival commenced directly after the administration of the ordinance of baptism in October last, by brother Ezra Going. After preaching a Sabbath for the people in this place, he was requested to preach and baptize in Springville. The scene was novel. The people left their shops to gratify an idle curiosity. Mr. G.

embraced the opportunity to address them on the concerns of eternity. The season was truly solemn and interesting. Three were buried with Christ in baptism. Some of the assembly were pricked in their hearts; and soon gave vent to their feelings by crying for mercy. In a few days the excitement became general, and convictions for sin were powerful. The aged, the middle aged, and the young, shared richly in the good work. The number of converts is probably about 60; some say 80. I have baptized twelve of them, who have united with the little church recently constituted. I have engaged to supply them one fourth of the time. They are doing what they can for the support of the gospel, and would be glad to share in the benefit of your Society.

The town of Sheldon has enjoyed a season of refreshing from the presence of the Lord. I baptized six there, and administered the Lord's supper, which the church had not enjoyed before for a year. I visited Sheldon again last week and baptized one person—others seem to be halting between two opinions.

Last week I preached and baptized seven persons in Orangeville. Two candidates were baptized by Elder Boomer, pastor of the church. His health being feeble, he desired assistance. God has blessed the people here with a precious revival. Since I first came into this country, I have baptized eighty-nine. O pray that we may continue steadfast in our profession. I would gratefully acknowledge the receipt of four dozen of Bibles which you sent me for distribution among the poor and destitute. The needy to whom they were given, manifested much gratitude for such an invaluable favour."

Rev. Benjamin Oviatt has spent three months under the direction of the Board. In his Journal, he

remarks, "My time has been spent in Cataragus and Alleghany County, N.Y. In the month of June I rode sixty miles to the town of Little Valley. Here I found a number of lonesome, scattered Baptists like sheep without a shepherd. I tarried two weeks preaching to them and visiting among them. I persuaded them to meet together and hold prayer and conference meetings. I baptized one, and agreed to visit them again soon. From this time the work of the Lord began to spread. Old saints began to confess their faults to each other, and sinners cried for mercy, while others were rejoicing in the Lord. On my second visit, I baptized 5 persons. One man aged 75 years, and his wife who is about 80, have both experienced religion.

I have spent part of my time in Great Valley, and it appears that my labours have not been in vain in the Lord. I preached my first sermon there in the month of August, and the Lord opened the hearts of the people to attend to the things that were spoken. Several began to inquire, "What shall we do to be saved?" In November two men came forward and told what the Lord had done for their souls in the presence of a large and solemn assembly. One of them was baptized, which was the first time the ordinance had ever been administered in that town. About 15 have been brought into the liberty of the gospel, and the work is still increasing. I formed a Tract Society in this place; also a Female Mite Society which I think will do something for the cause of missions. In Ellicottville which is a large village, I preached several times and formed a Tract Society. In Alleghany Co. I have spent five weeks. The Lord has done wonders in this neighbourhood; about forty persons have been baptized, and a church has been constituted in the faith and order of the gospel."

Ohio.

Rev. William Spencer has spent six months in the service of the Society in Ohio. He speaks of the region which he has visited, as being in a deplorably destitute condition as to moral and religious instruction. Few of the churches have preaching more than once a month. Family worship is lamentably neglected, and alas! the tone of christian piety and morals is extremely low.

The Trustees have good reason to believe that their missionary has laboured in season and out of season to correct the evils which exist, and to raise the standard of personal religion among the people. On his first excursion, besides preaching as frequently as he was able, he assisted in the establishment of five Sabbath schools, which he says, have done well. He remarks, that "the children of the Sabbath school in the neighbourhood of Lawrenceburg have done wonders. Some of them have committed from 300 to 400 verses in a week, and one of them in one week committed over 500. I hope the Lord will bless his own words, and lead them to trust in Christ for salvation." Speaking of his religious sentiments, this missionary says, "My boundary lines are, 1st. That the salvation of sinners is all of grace. 2d. That sinners are so criminal, no apology can be made for their transgressions. It is my endeavour to propagate these views of truth in the most clear and forcible way that I am able."

Having mentioned how the means of grace are neglected, he writes, "It is not surprising that religion should be low in such a state of things. It cannot be otherwise. In one of the churches where religion is almost extinct, I visited them from house to house; and exhorted and persuaded the members by every motive I could think of to change their course."

I am sorry to say my success has not been what I could wish. Yet I hope a little good has been produced. I established a Sabbath school among them, and they have now made arrangements to have preaching two Sabbaths in the month, instead of one. I have continued to visit the other Sabbath schools which have been formed as often as I could—a practice which I conceive will promote the prosperity of the school, and secure a greater interest in favour of the publick worship of God.

Appointments which I had made in Rush County, have been fulfilled. Meeting-houses are very few. But the people heard with apparent interest; and were extremely desirous that I should return and preach to them again. In all my travels I have not been able to collect more than one dollar for the mission. Very few contribute to the support of the gospel in any way. How long this state of things will continue is difficult to say. But I think it will take a great while to effect a change. If the churches could be induced to meet together every Lord's-day in their own places for the publick worship of God, they would soon feel the want of the ministry, which would excite them to devise means for its support. Patience and perseverance in the work of renovation, with the blessing of God, will alone effect a change."

States bordering on the Mississippi.

The Rev. John M. Peck has laboured for several years under the patronage and support of this Society. When on a visit to New England last summer he submitted to the Board two plans for the promotion of christianity in that region, which had occupied much of his attention. The first was, the appointment of Missionary

Boards at suitable distances from each other, who should nominate missionaries to be appointed by the Trustees of this Society, and whose measures generally should be submitted to this body. The Board acquiesced in the proposed plan, and for the encouragement of the friends of missions at the West, the Board voted to appropriate 300 dollars to assist the operations of three distinct standing Committees to be organized for St. Louis and vicinity, for Illinois upper Counties, and for Bruceville and vicinity, Indiana. These Boards have been formed, Missionaries have been nominated by them, and your Trustees have confirmed the nomination.

One of the brethren nominated by them is labouring in the Counties of Greene, Morgan and Sangamon, in the State of Illinois. The other, Rev. W. Kinner, has been appointed to go to the Lead Mines on Fever River. This last is a new but very important field. Fever River is on the Northwest corner of Illinois four hundred miles up the Mississippi from the mouth of the Missouri, and about one hundred and thirty miles from the nearest white settlement on either the Mississippi or Illinois River.

A few half civilized families have resided for many years in this tract, amongst and surrounded by the Putawatomies and Sac tribes of Indians. For two or three years a few persons have resorted to this tract from the settled parts of Illinois to dig lead. Last summer numbers of our hardy, enterprising settlers went there and met with uncommon prosperity in mining. It seems that lead is found in the greatest abundance and at the least expense of any mine on the globe. It covers a tract from eighty to one hundred and seventy miles in extent. About forty families now reside there. But there are more

than five thousand persons upon a moderate computation, now preparing to leave several of these States for the lead mines. To leave this mass of population, many of whom are professors of christianity, unprovided with moral or religious instruction, would be wrong. Brother K. is well qualified for labouring among such a people. We shall furnish him with bibles, tracts, and Sunday school books. But we have no means to bear his expenses. On his arrival there he is willing to throw himself on Divine Providence for protection and support. Will not the Baptist Missionary Society of Massachusetts afford him the desired aid?

The second plan which Mr. Peck proposed, was the establishment of a Literary and Theological Institution to meet the peculiar wants of that section of the country.

The Board could not employ any of their funds for this object—but they gave him assurances of the interest which they felt in his project—and were happy in assisting him by their own private donations and personal influence.

As this Seminary will eventually exert a very favourable influence over the interests and character of the Baptist denomination at the west, and may be viewed as owing its origin, indirectly at least, to this Society, it may be gratifying to hear what your missionary has communicated to the Board on this subject.

After stating that his time had been fully occupied in forwarding the interest of the Theological School; in arranging the Domestic Missionary system, and in forming Tract Societies, he adds, "On Jan. 1st. a meeting of the gentlemen named by your Trustees in Boston, to constitute a Board for our Theological School, together with others, met at my

house and organized themselves; and fixed on a name and site for the Institution. They also formed a system of operation, and made all suitable preparation that was in their power. Our prospects of entire success grow brighter every day. Indeed there are evident intimations that it will be better supported in this country, than I anticipated when in Boston. It is making a deep impression on the publick mind throughout Illinois, and will enlist in its favour a much larger number of Baptists than I had supposed."

"Of one thing," says Mr. Peck, "I am deeply impressed. The providence of God is most propitious in every thing that has been undertaken about this School. It was with weakness and much trembling that I proposed the thing to the brethren in Boston. Notwithstanding all the moral courage I seemed to possess, and my full conviction of the necessity of such an institution at this crisis, my heart would misgive me. I was amazingly fearful of an entire failure. But now I believe that it will succeed, beyond any thing that I had contemplated or even dared to hope.

If our Eastern brethren will only make up the *One Thousand Dollars* which I proposed, including my collections, and then will raise about *One Hundred and Fifty Dollars* per annum for four or five years, we shall with rigid economy meet our expenses.

After a close and accurate calculation of costs, we have resolved to put up frame instead of log buildings, for the Seminary, and to fill in the walls with brick. Our intention is, to erect a building twenty feet by thirty. Two stories high. The lower story to be the publick school room, and hall for Lectures; and the upper part for lodgings. Attached to it will be two wings twelve by four-

teen feet, each one story. One for the Library and Professors' room, the other for the students' reading and recitation room.

Besides these buildings there are to be a kitchen and dining hall of logs. and a small frame house for one of the Professors and his family. These buildings are all to be completed by next September.

The prospect of students exceeds our warmest expectations. Applications for entrance have been made by eight preachers; and several other persons have the subject under serious consideration, and intend to seek admission as Theological Students. There are also twenty who have determined to enter the High school department."

The Board has been thus minute in giving a history of the measures which have been pursued for the establishment of a Literary and Theological School at the West because they are persuaded, that this Institution will greatly contribute to the extension, efficiency and success of the Missionary operations of this Board in that region. And although they are sensible that this Society, as such, can do nothing for it, yet they would take this occasion, earnestly to recommend it to generous support, as one of the most effectual, although indirect means of promoting the cause of Domestic Missions, and of advancing the true interest of the Baptist denomination, over a vast extent of territory; the inhabitants of which are now receiving and forming a character, that will probably be transmitted to their posterity for ages to come.

Besides the individuals whose names have already been mentioned, the following brethren have been employed by the Board to labour as missionaries for the period of time respectively affixed to their names.

	M. W.
Rev. Adoniram Judson,	3 :
— Richard Scott,	3 :
— David James,	3 :
— Jonathan Blake,	3 :
— Wm. Bently	: 6
— Eliab Going,	6 :
— Duncan Dunbar,	3 :
— Asa Niles,	6 :
— Wm. Liston,	6 :
— Joseph G. Cole,	6 :
— John Spalding,	3 :

Aid to Churches.

The Board has expended since the last annual meeting four hundred and fifty dollars, towards supporting the ministry in Societies that would otherwise have been destitute, for the most part, of the dispensation of the word. And they feel a satisfaction in stating that this mode of distributing the Society's funds has been attended with tokens of the divine approbation. By this kind of aid it is believed that some meeting-houses, which might have become the property of others, have been secured to the denomination for whose use they were originally built. In other instances feeble churches have been revived, and the ministry thus sustained has been abundantly blessed to the conversion of sinners. We will mention only one case. In a letter from a church, gratefully acknowledging the kindness of this Society, the following gratifying statements are made. "The assistance desired from you, being 50 dollars, was readily and generously granted, on condition that we would provide preaching for 12 months ensuing. The prospect now is, that we shall have constant preaching through the season, which, were it not for your assistance, we could not enjoy.

God has been pleased recently to pour out his spirit upon us,

and to add twenty-eight to our number. The work has not yet subsided. To aid the cause of missions we have established a Primary Society among us, and feel willing to impart of our substance that the gospel may be carried to thousands who are perishing for lack of vision. For the liberality of your Board we return our hearty and sincere thanks, believing that on the morning of the resurrection, it will be known that your timely assistance did much good."

Christian Watchman.

THE CHRISTIAN WATCHMAN is still under the patronage of the Board. It will be gratifying to the Society to know that from the profits of that work, nearly one hundred dollars, have been presented, by its proprietor, to the funds of this Society, the past year. Its importance, however, ought not to be estimated by the moneys which it directly places in your treasury, but by the influence which it may exert in favour of missions generally, and of all those objects which it is to be supposed will occupy the thoughts and call forth the energies of men, who, in addition to their piety, are blessed with comprehensive minds; and looking below the surface of things, see those latent causes which are to work the ruin or the salvation of society.

American Baptist Magazine.

Soon after the location of the active Board of the Baptist General Convention for Foreign Missions, it became a subject of serious consideration with them, whether the American Baptist Magazine might not do most good by being the special organ of all their missionary intelligence, and placed under their direction and control.

The Board therefore made proposals to your Trustees for the transfer of the Magazine to them, which after due deliberation were accepted. As the arrangements and conditions of this transfer have been frequently made known, the Board do not deem it necessary here to repeat them. They would only express their hope that it may continue to exert a salutary influence over the sentiments, morals, and piety of the churches with which they are connected, as well as keep alive a devoted attachment to the cause of missions, both at home and abroad.

It is due to the memory of a late pious sister of the Second Baptist Church in this city to state, that she bequeathed two hundred dollars for the use of this Society. This sum has been promptly paid by her executor, an acknowledgment of which will be found in the Treasurer's accounts with the Society.

In closing this Report, the Trustees would express a hope that the friends of this Society will not be weary in well doing. There is now as great need of aid as at any former period of its history. At each meeting of the Board within the past year, their attention has been directed to new and very important fields of labour. A voice from the north and from the south, from the east and from the west has been heard, saying, "Come over and help us." And it has been with feelings of sadness that they could not always comply with the request. It has frequently been their painful task to answer, "We have not such ministers as you ask for, and if we had, we have not the means for their support.

Pray then, christian brethren, that the Lord of the harvest would send forth labourers into his harvest. Contribute liberally of your substance as the Lord may have prospered you, so that the poor

may have the gospel preached to them, and that the dwellers in the wilderness may sometimes at least have occasion to exclaim, as they see the missionary approaching their lowly habitations: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth."

In behalf of the Trustees,
DANIEL SHARP, *Sec'y.*

The Treasurer's Report, and several Addresses presented at the Annual Meeting will be published in the next Magazine.

SPRING-HILL FEMALE MISSIONARY SOCIETY.

We have received with pleasure, the following communication from the Spring-Hill Female Missionary Society, North Carolina, Catharine White, *Pres.* Sarah Monroe, *Treas.* enclosing fifteen dollars for the Burman Mission.

To the Editor of the Am. Bap. Mag.

Montpelier, Richmond Co. N. C.
Sir, May 26, 1827.

To communicate the knowledge of salvation, through the blood of the atonement, to the millions of the unhappy race of Adam, who are sitting in darkness and the shadow of death, is doubtless the most important object that can possibly engage the attention of christians at the present day. It is indeed pleasing to observe the interest, which is beginning to be felt by the friends of the Redeemer in this benevolent undertaking. Not only are their fervent supplications presented daily at the throne of grace for the advancement of Immanuel's kingdom, but their free-will offerings, for the promotion of the same object, are brought into the treasury of the Lord. And the consideration of being co-workers with the Lord,

in the great work of evangelizing the world; together with the success which has already attended their labours, is enough to encourage them to continue, and double their exertions in this holy cause.

Desirous of bearing some humble part at least, in this benevolent enterprise, we formed, several years ago, a Female Missionary Society in this place, auxiliary to the Baptist General Convention. The funds which we have been able to collect from time to time, have been sent to the Board for the Burman Mission. We have long felt particular solicitude for the prosperity of that mission; and have been willing, not only to pray for its success, but to contribute as the Lord hath prospered us, for its support.

We regret, indeed, that we have not been able to do more; but rejoice in the consciousness of having done what we could. To the brethren and sisters of our denomination scattered through the country, we would beg leave respectfully to suggest the propriety and importance of doing likewise. It is exceedingly desirable, that all who profess to have been redeemed by the precious blood of Christ, should feel an interest in the salvation of a perishing world. A glance at the number of our denomination, is sufficient to convince any candid mind that nothing has been done for the spread of the gospel, as yet, in comparison with what might have been done. It is well known from a correct statement, that their number greatly exceeds *two hundred thousand*. *Twenty-five cents a year*, from each of these, (and who would miss it?) would make the sum of *fifty thousand dollars*. Millions of precious souls are perishing for lack of knowledge! May the Lord incline the hearts of all his people, to know and do his will.

STATEMENT RESPECTING THE SERAMPORE MISSION.

[From the London Bap. Mag.]

Fen Court March 23, 1827.

Several years ago* it was officially announced, that, as the Missionaries at Serampore had been enabled so far to exceed the expectations of their first supporters, as largely to promote the propagation of the Gospel, by funds which they had themselves originated, a material change had resulted in their relation to the Society from which they sprang; in consequence of which, the brethren at that station acted independently in the management of all their concerns.

Subsequent experience has shown that the continued operation of the cause alluded to in the preceding statement, has occasioned considerable embarrassment in the practical arrangements of the Society and their brethren at Serampore. The means of obviating this difficulty have been fully

and seriously considered, in a special meeting of the Committee assembled to confer with Dr. Marshman on the subject, which has terminated in the full conviction that, under present circumstances, it is most expedient that henceforward the Society at home and the Missionaries at Serampore should be publickly understood to constitute two distinct and independent Missionary bodies.

Under these circumstances, they wish their mutual friends to understand that they feel united, of course, respecting the general advancement of the Redeemer's Kingdom, and only desire that their respective efforts may be so conducted as that the blessing of God may rest upon them.

(Signed.)

On behalf of the Committee of the Baptist Missionary Society,

JOHN DYER.

On behalf of the Serampore Brethren,

JOSHUA MARSHMAN.

MISCELLANEOUS DEPARTMENT.

REV. MR. ANGELL'S ADDRESS.

We have the satisfaction of presenting our readers with an extract from the Address delivered by the Rev. George Angell, in August last, on occasion of the designation of Mr. and Mrs. Slater, and Miss Purchase to missionary service among the Indians. An increased interest will be felt in its perusal, from the consideration that its esteemed author has so soon been called from his labours on earth, to his reward above.

Being requested by my brethren to deliver an address on this occasion, you will permit me to call your attention to the interests of missions:

All who are possessed of feeling, or compassion for the human race,

ought to unite their energies to send the gospel to every human being. This is a work of vast importance, as appears from the fact, that the major part of the world is enveloped in the grossest darkness, bound with the chains of savage barbarity, and immersed in the awful chaos of almost brutal barbarity, ignorance and moral death. They are divided into different nations, speaking a thousand different languages, duped by inauspicious governments, and scattered from the equator to the poles. They are fast passing to a state of retribution with all the sin and hateful passions of their natures upon them.

* Preface to Periodical Accounts of the Serampore Mission. No. ix. Oct. 1822.

These immortals are our brethren, the more hapless part of our Father's family, and so must remain, until we, under God, afford them means of emancipation. But they are not so degraded as to be incapable of actions which have a moral quality, and may properly be denominated good or evil in a moral point of view. This being their situation, they are amenable at the bar of God, and exposed to future suffering as we are, in proportion to the light which is afforded them. Rom. ii. 12.

If I were addressing you upon the temporal salvation of a nation, or a world, and could evince by sound argument that such a result might be achieved by our efforts, doubtless, all would say in the language of Moses to Israel, "Go forward." But vast as that object might appear, compared with the eternal salvation of one soul, it dwindles into insignificance. It is unimportant, because there will come a point in eternity, when that one soul shall have existed as many years as the natural lives of all the individuals of a whole world ranged in close succession; therefore, one soul is capable of a larger share of happiness or misery than they, for still the years of eternity will pass on undiminished.

Since a soul is thus valuable, we feel the poverty of language when attempting to present for consideration the state of six hundred millions of our fallen species, who are destitute of religious instruction. Shall these deluded creatures continue to bow before their idol gods, and drag out a miserable existence without our commiseration and assistance? Shall christians enjoy all the sweets of civil, social and religious happiness, and participate in a degree of the bliss of heaven, while these wild children of nature know nothing of the true God?

Let us fancy ourselves, as they are, employed in a religious service of which "it is a shame even to speak," constantly exposed to the wrath of God, and they enjoying all that we now do, and we shall see and feel the utility and importance of missions. We shall not only duly appreciate the subject, but devise means if possible to present the news of salvation to them.

It is our happiness to live at too late a period, to call in question the practicability of evangelizing the heathen. There are, probably, at the present time, thousands of societies in prosperous operation, imparting spiritual life, health, and prosperity to destitute regions. It is now considered an honour to belong to a missionary, bible, education or tract society. We now see the friends of God casting their silver and gold into this treasury, and in some instances adopting Zion as heir to their estate. By means of these donations, the standard of truth has been erected amidst pagan darkness in the east, on the islands of the north and south Pacific—and disclosed such a knowledge of the Saviour in his work, as induces our fellow immortals to hail the returning sabbath as a day of sacred rest, in a manner calculated to shame the christian world. And in the west, where little but darkness and ferocity are known and taught, some of the sons and daughters of the forest have been induced to abandon their wickedness and return to the living God.

Let us consider this subject as beheld by the God of missions, and its importance will be indelibly impressed upon the mind. He, though happy and independent of all other beings, so loved the world as to give his only begotten Son that whosoever believeth in him should not perish but have everlasting life. In this, he

exhibits such boundless compassion, as ought to prompt all the christian world to unite their time, talents, influence, and property to send the gospel to every clime. What? shall God's co-equal Son, partaker of his divine nature, be given into the hand of justice to deliver us from the curse of the law, and we feel no compassion for suffering millions? Shall we by virtue of his blood be distinguished from others, and enjoy all that is requisite to prepare us for mansions in heaven; and do nothing to release our brethren from suffering an interminable wo? Is it possible that we can contemplate the Father beholding his Son in all his tragic suffering for our iniquities, and hear him say, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I set thee as Zeboim?" and remain at ease in Zion? Should this be found among the more important neglects of duty, the heathen will rise up in judgment and condemn us. This is a doctrine inculcated by our divine Master, and ought to be regarded by every being that knows the worth of souls. Matt. xii. 42.

It ought to be kept in memory, that the Lord has prepared the way for the ransomed to return and come to Zion with songs and everlasting joy upon their heads; and that he now looks to us as instruments in his hands for the accomplishment of this glorious work. His language to us this day is, like that to Israel, "him that honoureth me I will honour, and they that despise me, shall be lightly esteemed."

Such is the nature of this work, as to justify the MISSIONARIES in their sufferings and labour.

We say *their* sufferings, because such is the nature of this great and glorious work, that they cannot enter upon it without experiencing many and great privations. Hence

we admire those, who, beholding the miseries of our race, are willing to part with all that is dear to them in civilized life, that they may meliorate the moral condition of their suffering fellow-beings. All who are acquainted with the history of Elliot and Brainerd, Schwartz and Vanderkemp, or the Moravian missionaries, by whose persevering zeal it is said that upwards of 23,000 of the most destitute of mankind, in different regions of the earth, have been brought to a knowledge of the truth, will see what it costs to be a missionary. Such philanthropists ought, and will be held in lasting remembrance.

Notwithstanding the utility and importance of presenting the means of salvation to a lost and perishing world, and the honour that is due to such as wipe the tear of anguish from the sufferer's eye; it requires christians of more than ordinary grace to hazard their lives and fortunes in such a service of suffering and trial. It is a subject that may justly excite our warmest gratitude, that God does influence some to engage in this arduous work of mercy. If it were not for this celestial Spirit, there is such a power in the love of country, such delight in christian society and in the ties of nature, as would make us deaf to every sigh beyond the circle of our acquaintance. But God be thanked for that spirit of benevolence which prompts some of our female friends to leave the maternal embraces, and our young men the pursuits of earthly gain, that they may do something to enlighten and save their fellow creatures.

Light as their work may appear to the superficial observer, and crude as are the opinions of such unfeeling beings, every enlightened saint will regard with infinite delight, that benignity which urges the missionary over the trackless waters, to teach uncivilized beings

the way to heaven. We say benignity, because it is actual kindness in the highest degree to engage in such an arduous work, with no other motive than the glory of God and the good of souls. And it ought to be considered, that they who embark in such an undertaking might arrive with less exertion than the mission requires to eligible stations at home. They do not, however, trim the midnight lamp and pore over the most difficult languages to obtain an earthly reward, but to decorate their crowns with the souls of the heathen.

The cause in which they are enlisted is the kingdom which Christ has established, and the beings with whom they are destined to live, are the purchase of his blood; and God having exalted him to be a prince and a Saviour, to give repentance to Israel and forgiveness of sins, they are sanguine in their belief, that he will clothe his enemies with shame, but upon himself shall his crown flourish.

These friends of God and of man, have learned that the Father has given the heathen to his son for an inheritance, and the uttermost parts of the earth for a possession; and that his covenant is ordered in all things and sure.

They do not, therefore, enter upon this enterprise, hazardous as it is, as upon a doubtful experiment. They believe that God has not only determined in the councils of eternity to save some of all nations, but has provided all necessary means to accomplish this stupendous work of redemption.

When the period arrives for Ethiopia to stretch forth her hand unto God, and the Islands of the sea to receive his law, missionaries will be raised up, every thing in Providence facilitate their labour, until they have accomplished their work. If for a season

every effort fails, the missionary stations appear surrounded with portentous clouds, and our best men are taken away, still the Lord reigns and his work shall prosper. Others will be raised up to fill their places. Hence we say to such as part with all for the sake of Christ and his cause—Go, and we will lift up our eyes to the God who made heaven and earth for your support, and for success to attend your labours.

We believe, that *more* is required of us than our humble importunate *prayer*.

All who read the scriptures understandingly, must learn from them, that the church is under obligation to contribute liberally of her substance to support the cause of Christ. As an incentive to this, St. Paul reminds the Corinthians of the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich. The Jews, in the days of Malachi, were charged with being guilty of sacrilege, in that they did not bring their offering to the Lord. For this, their “land was stricken with barrenness, and God gave them cleanness of teeth, and want of bread in all places.” James gives us to understand that there is no possible way to show that we really do believe in Christ, except by being zealous of good works; and that where good works are evidently wanting, the most confident profession of the most orthodox creeds, can only prove that we are well instructed hypocrites.

We are taught in the bible, an infallible guide of faith and practice, that “he which soweth sparingly shall also reap sparingly, and he which soweth bountifully shall reap also bountifully. 2 Cor. ix. 6. Much to our purpose is the wise man's remark, “cast thy bread upon the waters,

for thou shalt find it after many days." This expression is evidently designed to inculcate a spirit of liberality, and teach us that every work and labour of love which we do to others for the Lord's sake will prove beneficial to us in this life, or at the resurrection of the just. Should this sentiment be called in question, we have only to refer the subject for decision to the retributions of eternity, as delineated by our final Judge. Matth. xxv. 34—46.

The time has been, when christians did not clearly understand the scriptures, nor their duty in relation to the missionary cause. Then the subject was beheld by the half awakened with trembling apprehension, and the soldiers of the cross had not heroism sufficient to enlist. But the experiment has been tried, and our fears are removed. The silver and the gold are the Lord's; and with infinite ease he can, and he will find access to the miser's heart, when more of it is necessary to fulfil his designs of mercy. If any are contented to withhold their support, they can act their pleasure; but still, the cause of God will prosper, and the liberal soul will be made fat. Yes, brethren, that unseen hand by which the widow's oil was increased till her debts were paid, and her sons redeemed from being bond-men, (2 Kings, 4th chap) will provide all materials requisite to support the church, till all is fulfilled that the Father has promised to the Son.

For aught that appears in the scriptures, and the success of the apostles and missionaries, if all were as undefatigable, devout, and liberal, in their exertions as the gospel requires, we should see the Redeemer's kingdom rising and prospering with that rapidity and glory, which would satisfy the full benevolence of the warmest heart.

Concluding remarks to the Missionaries.

We have long desired to witness a scene like this, and with joy congratulate you, my young friends, that God has inclined you to engage in this labour of love. Although we esteem you highly, and the thought of giving you the parting hand deeply affects our hearts, nevertheless, we must and will bid you go, commending you to the Lord Jehovah in whom is everlasting strength. Let the thought cheer you, that though far distant from us, there will be no distance of feeling on our minds relative to your happiness and support; and that so long as you conduct with propriety, you will be remembered in our prayers and offerings to God. Be diligent, that you may be found of him in peace, without spot and blameless, so that if we never have the happiness to see you again in this world, we may meet in heaven with everlasting joy through Jesus Christ our Lord.



[For the American Baptist Magazine.]

THY KINGDOM COME.

Such is the devout aspiration of pious hearts. They are taught the sentiment by their divine Master, and the Holy Spirit enables them to give utterance to those gracious desires. This kingdom is spiritual, and consists not in meat and drink, but in righteousness and peace, and joy in the Holy Ghost: it bringeth salvation to every soul that believeth. While our hearts respond to these sentiments, let each make the inquiry, Am I truly engaged in the great work for the advancement of this kingdom?

The universal extension of the gospel should most earnestly interest us: and while the plans

adopted by our brethren for its diffusion through the earth, are made known, it is our sacred duty to unite with them heartily in their efforts. Experience every year may suggest improvements in their operations, but the cause is the same, and the great work must go forward.

The missionaries of the cross are abroad to declare the glad tidings of salvation, and to translate and publish the Scriptures into the languages of those to whom they are sent: they have established schools to instruct the ignorant, and to guide the youth in the paths of virtue. The heathen in Asia, in Africa, and in our western wilderness, are made to hear of the Saviour of sinners: "*That God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*"

Christian benevolence, as well as the solemn injunctions of God's word, incite us to the performance of our duty to aid in the extension of the Redeemer's reign. And while we pray, "*Thy kingdom come,*" let us say in the language of the prophet—"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

We should often reflect on our own situation while ignorant of God, and without any rational hope in his mercy—how we adored and magnified that grace which brought salvation to our souls, and redeemed them from the curse. We should contemplate what christianity has done for us as a nation and people. What then we enjoy of personal happiness in religion, and what we here see displayed of the kingdom of Christ in this nation, may be traced to the diffusion of the gospel

by missionaries. "*O Lord, let thy work appear unto thy servants, and thy glory unto their children.*"
N.

IN SEASON AND OUT OF SEASON.

Dr. Chalmers, on his return from England a few years ago, lodged in the house of a nobleman not far distant from Peebles. The doctor excels all men in conversation, as he does his associates in the pulpit. He was the life and soul of the discourse in the circle of friends at the nobleman's fire-side. The subject was pauperism—its causes and cure. Among the gentlemen present, there was a venerable old Highland Chieftain, who kept his eyes fastened on Dr. C. and listened with intense interest to his communications. The conversation was kept up till a late hour. When the company broke up, they were shown up stairs into their apartments. There was a lobby of considerable length, and the doors of the bed-chambers opened on the right and left. The apartment of Dr. C. was directly opposite to that of the old Chieftain, who had already retired with his attendant. As the doctor was undressing himself, he heard an unusual noise in the Chieftain's room; the noise was succeeded by a heavy groan! He hastened into the apartment, which was in a few moments filled with the company, who all rushed in to the relief of the old man. It was a melancholy sight which met their eyes. The venerable white-headed Chief had fallen in the arms of his attendant. It was evidently an apoplexy. He breathed for a few moments and expired. Dr. C. stood in silence with both hands stretched out—and bending over the deceased. He was the very picture of distress. He was the first to break silence. "Never

in my life, (said he, in a tremulous voice,) did I see—or did I feel, before this moment, the meaning of that text—‘Preach the word : be instant in season, and out of season, reprove, rebuke, exhort, with all long suffering and doctrine.’ Had I known that my venerable old friend was within a few minutes reach of *eternity*, I would not have dwelt on that subject which formed the topic of this evening’s conversation. I would have addressed myself earnestly to him. I would have preached unto him and unto you, *Christ Jesus, and him crucified*. I would have urged him and you, with all the earnestness befitting the subject, to prepare for *eternity*. You would have thought it, you would have pronounced it *out of season*. But ah ! it would have been *in season*—both as it respected him, and as it respects you. [New York Obs.]

BIOGRAPHICAL NOTICES OF ASAAD SHIDI-
AK.

[From the Miss. Herald.]

The following account of a remarkable convert from the Maronite Roman Catholic church, is compiled chiefly from the journal of Mr. Bird, American missionary in Syria.

His early History.

ASAAD SHIDIAC was born in the district north of Beyroot, called Kesruan, where, and at Hadet, a small village five miles south-east of Beyroot, his family have ever since lived. This family now consists of the widowed mother, five sons, (of whom Asaad is the third,) and two or three daughters. At about the age of 16, he entered the college of Ain Warka, and spent a year and a half in studying grammar, (Arabic and Syriac,) logic, and theology. After this, he passed two years teaching theology to the monks of a convent near Hadet.

He has also been some considerable time scribe to the bishop of Beyroot, and to the patriarch, the latter of whom was a teacher in the college when Asaad was a student. During the late rebellion, headed by the shekh Beshir, a mere complimentary letter of Asaad’s, written to one of the disaffected party, being intercepted, and shown to the emir Beshir, his suspicion was excited, and he wrote immediately to the patriarch, in whose employ he then was, to dismiss him from his service. The letter of Asaad was produced, and though it was seen to contain nothing exceptionable, the patriarch thought proper to dismiss him without ceremony.

Connexion with Mr. King.

The dispensations of Providence often seem afflictive when they happen, and most kind and benevolent afterwards, when their design is perceived. So it was in the case of Asaad. Being thus cast out upon the world, by those who ought to have befriended him, he applied to Mr. King for employment as his instructor in Syriac, and was accepted. Though a young man, Mr. King pronounced him to be one of the most intelligent natives of the country, whom he had met with on Mount Lebanon. From morning until night, for several weeks, they were together, and hours were spent by them, almost every day, in discussing religious subjects ; and upon a mind so candid, so shrewd, so powerful in its conceptions, and so comprehensive in its surveys, as that of Asaad, an impression favourable to protestant christianity could not but be made.

Having completed his engagements with Mr. King, he at the recommendation of Mr. Fisk, set up a school in Beyroot, for teaching Arabic grammatically ; but soon found himself obliged to re-

linquish it, at the command of his patriarch. He was also forbidden, as is stated by Mr. Bird, to give any further instruction to the *Bible-men*, as their missionaries, are called, because the patriarch "had received fresh instructions from Rome to persecute these men by every means in his power, so long as one of them should remain in the country."

When Mr. King was about to leave Syria, he wrote the farewell letter to his friends in that country. The letter was designed, by the writer, to show the reasons, which prevented his becoming a member of the Roman Catholic Church. This letter Asaad attempted to answer; but his answer, so far from being satisfactory to himself, was the occasion of raising strong doubts in his mind, as to the general correctness of the Romish faith.

Connexion with Mr. Bird.

Under the influence of these doubts, which seem to have distressed him greatly, he entered the service of Mr. Bird as his instructor in Arabic. His doubts continued to increase; for he now began in earnest the study of the Bible and of his own heart, and made constant progress in the knowledge of both. At length he became a protestant in faith, and, as there is reason to believe, a truly pious man. Immediately he commenced reformer; and though young, his matured judgment, his vigorous intellect, his intrepidity, and his acquisitions, great for his age and nation, soon drew towards him the general attention.

Visits his Relations.

On the 12th of November 1825. —says Mr. Bird—Shidiak received a letter from the patriarch, in which he threatens him, with his brother Tannoos and another Ma-

ronite youth, with immediate excommunication, unless they ceased from all connexion with the *Bible-men*.

15. After mature deliberation, it was thought advisable, for the present, that he should go home to his friends in Hadet, until the fever of alarm and opposition should subside a little.

His return to Mr. Bird.

Dec. 12. Shidiak returned, after nearly a month's absence, to continue with me for a year, risking whatever obloquy and violence might come upon him. He has just been obliged to give up an advantageous contract of marriage, into which he had some months ago entered, because, since suspicions were afloat that he is heretical in his notions, the father of the girl required him to bring a letter from the patriarch, specifying what office he would give him.—He now gives up all intentions of marriage. For his greater security, I am to procure for him the usual written protection of the English consul, which shall ensure to him, while in my immediate employ, all the safety and liberty of an English resident.

Progress of his Opinions.

13. Spent most of the day in conversation with Asaad on the subject of religion. He had lately been much in company with the emir Sulman, and observed, that his prejudices against christianity were evidently much softened.

14. Conversed with Asaad on the Books of the Apocrypha.* He seemed satisfied with the proofs that they were not given by inspiration of God.—He is now

* The papists receive these books of as equal divine authority with the books of the Old Testament.

searching the Scriptures with such an intensity of interest, as to leave him neither time, nor relish for any thing else.

We have a copy of the Arabic Bible, printed at Rome, at the end of which is an appendix, which he has discovered to contain a copious list of popish doctrines, with their appropriate references to Scripture proofs. These proofs he has found so weak, that he expresses his astonishment how such doctrines could be inferred from them; and nothing has occurred of late, which has more strengthened his conviction that the church at Rome is radically wrong. What seems to have affected him most sensibly, is, the expression he has found, "We are under obligation to kill heretics."—Proof—"False prophets God commanded to be slain. Jehu and Elijah killed the worshippers and prophets of Baal."—This passage he shows to all who visit him, priests and people, and calls upon them to judge whether such sweeping destruction is according to the spirit of the gospel.

In this country, where the pope cannot do all he could wish, the right of murdering every one who differs from him, has not been so publicly asserted of late, and some, when they hear it, are a little startled. But most of the good children of "the church" are soon quieted again, by the recollection, that their kind and compassionate "mother" means well, even in murder. The common mode of reasoning is, in this case, inverted. It is not said, "the action is right, therefore the church does it;" but, "the church does it, therefore it is right."

Jan. 1, 1826. Twelve or fourteen individuals were present at the Arabic service at Mr. Goodell's. After this service we questioned Asaad closely with regard

to the state of his heart, and were rather disappointed at the readiness with which he replied, that he thought he was born again. For ourselves, we choose rather to suspend our opinion. He can hardly be supposed to have acquired yet, even *speculatively*, very clear notions of what is regeneration; and it would seem quite as consistent with Christian humility and with a true knowledge of his sinfulness, if he should speak of himself with more doubt and caution.

In the evening, an acquaintance of his, one who has heretofore expressed great friendship to him and to us, who had said, that there was no true religion to be found in the whole country, and pretended to lament very much that the patriarch and priests had so much sway, came to give Asaad a last serious admonition.

"This," said he, "is the last time I intend ever to say a word to you on the subject of religion. I wish, therefore, before you go any further, that you would pause, and think whether you can meet all the reproach of the world, and all the opposition of the patriarch and priests."

Asaad replied, that he had made up his mind to meet all these things. "And now," said he, "if, as you say, you intend never to hold any more conversation with me on the subject of religion, I have one request to make of you. and that is, that you will go, and make the subject of religion a matter of serious prayer and inquiry, and see where the path of life is; I then leave you with your conscience and with God."

After relating the substance of this conversation to us, Asaad remarked, that these people reminded him of the late patriarch such an one, who had a moderate share of understanding, but was ambitious to appear very well. This patriarch had a bishop who was

really an acute and learned man, and whose opinions were always received with the greatest deference on all matters relative to religion. The bishop being on a visit one day at the patriarch's, the latter called him to his presence, and proposed to him the interpretation of a passage of Scripture. The bishop gave the explanation according to the best of his judgment. "No," said his holiness, "that is not the meaning of the passage;" and proposed to have a second. When the bishop had again given his opinions and reasons, the patriarch answered as before, "That is not the meaning of the passage." In a third and fourth case the bishop was equally unfortunate, all his arguments being swept away by the single sage remark of his holiness, "That is not the meaning of the passage." At last the bishop, in a fit of discouragement, said, "Your holiness has put me upon the solution of a number of questions, in all which, it seems, I have been *wrong*. I would now thank your holiness to tell me what is *right*." The patriarch being startled at the new ground he was on, changed the conversation.—"So," said Asaad, "these people can all tell me I am mistaken; but when I ask them what is *right*, they are silent."

Asaad has often remarked, that he is full of anxiety, and finds no rest for the sole of his foot. In many things he sees the Romish church to be wrong, and in some things he thinks *we* are so. Our apparent tranquillity of mind, as to our religious views, is a matter of surprise to him. This evening he conversed on the subject with more than usual feeling. "I seem," said he, "to be alone among men. There is nobody like me, and I please nobody. I am not quite in harmony with the English in my views, and there-

fore do not please *you*. My own countrymen are in so much error, I cannot please *them*. God I have no reason to think I please; nor do I please *myself*. What shall I do?"

It was not altogether unpleasant to hear these professions of diffidence in himself, and I endeavoured to turn off his attention from all other sources of consolation than that of the "Comforter, which is the Holy Ghost."

Asaad observed, that whatever might be said, and whatever might be true, of our *object*, in coming to this country, he saw that the *doctrines* we taught were according to truth, and he was more than ever determined to hold to them.

Asaad says, that wherever he goes, and to whomsoever he addresses himself on the subject of religion, people say, "Ah, it is very well for you to go about and talk in this manner; you have, no doubt, been well paid for it all."

These insinuations wear upon his spirit, and he sometimes says, "O that I were in some distant land, where nobody had ever known me, and I knew nobody, that I might be able to fasten men's attention to the truth without the possibility of their flying off to these horrid suspicions."

He wishes also to have another interview with the patriarch, that he may tell him his whole heart, and see what he will say. The patriarch is not, he says, of a bad disposition by nature, and perhaps if he could be persuaded that he was neither acting from revenge nor from love of money, but simply from a conviction of the truth, he would be softened in his feelings, and something might be done with him to the benefit of religion. He desired, among other things to propose, that an edition of the New Testament should be printed under the patriarch's inspection at Shooair,

the expense of which, (if he chose,) should be borne by the English.*

Visits the Patriarch.

6. For some time, we had been looking daily for a regular excommunication to be published by the patriarch's order against Asaad; but instead of this, a letter arrived from his holiness to-day, brought by his own brother, priest Nicolas, containing his apostolic blessing, inviting him to an interview, and promising him a situation in some office. The messenger said, that the patriarch, his brother, had heard that the English had given Asaad 40 purses, (2000 dollars,) to unite him with them, and that he had thought of giving Asaad the same sum, that no obstacle might remain to his leaving them. "This money," said he, "with which the English print books, and hire men into their service, is but the pelf of the Man of Sin, and could you but be present to hear what people say of you, through the whole country, for your associating with the English, you would never be in their company again."

When we were informed of what occurred between this priest and Asaad, and of Asaad's intention to go and see the patriarch, we all expressed our fears that he would be ill treated, but he did not anticipate it. He said, he had known an instance of a vile infidel and blasphemer, who was simply excommunicated, and that it was not the custom of the Maronites to kill, as we suggested, on account of religion. We assured him, that he had not yet learned how much men hate the truth, and that his church would not feel herself half so much in danger from an open blasphemer, as from an ac-

* This he actually proposed, but the patriarch would not listen to the proposal a moment,

tive lover of the Gospel. But he was so confident that good would result from such a visit, that we ceased from urging our objections, and commended him to the will of God.

It was during this visit, that most of the conversations happened which are so admirably narrated by himself, in the statement, to which allusion has already been made, published in the *Missionary Herald* for March and April. He manifested throughout, as the reader will remember, the spirit of the early christian confessors. He denied the infallibility of popes and councils; asserted and defended the great doctrines of the gospel; and besought, that the Scriptures might be circulated, and read, and be made the only standard of faith, and rule of practice, and that evangelists might be sent through the land.

Against such a formidable innovator, the patriarch and his bishops rose up in wrath, and Asaad was threatened with imprisonment and death.

Two days after his departure, he thus wrote to Mr. Bird.

"I am now at Der Alma, (convent of Alma,) and thanks to God, I arrived in good health. But as yet I have not seen the patriarch. I pray God the Father, and his only Son Jesus Christ our Lord, that he would establish me in his love, that I may never exchange it for any created thing—that neither death, nor life, nor things present, nor things to come, nor height, nor depth, nor riches, nor honour, nor dignity, nor office, nor any thing in creation, shall separate me from this love. I hope you will pray to God for me; which request I also make to all the brethren and sisters (all the saints,) after giving them, especially Mr. Goodell, abundant salutations."

24. Heard that Asaad had

been sent to the Armenian convent Bzumar to confess, that he would probably be sent to Aleppo as a priest. Another said he was seen at the college at Ain Warka.

Is forcibly detained.

Feb. 22. Fearing for the safety of Asaad, since hearing that he has not written to his friends, we, this morning, sent off a messenger with a short note, to find him, and ascertain his state.

23. The messenger returned, saying, that he yesterday went to the village, where he understood the patriarch was, and found that he had just gone with a train of twenty men, and Asaad in company, to Der Alma. In the morning he rose, went to that convent, and chanced to find Asaad alone. After some conversation, in which they were providentially not interrupted, Asaad handed him a hasty line, and he returned. The line was as follows :—

“Much respected Brother,—Your note has reached me, and has added another proof to the many I have had already, of your kind regard to me. I now beseech you once more, to pray for me, that I may be delivered from the dark devices of men. I find myself reduced to quite an extremity. One or more of three things are before me; either to be thought mad, or to commit sin, or to offer up my life. I call upon God for deliverance. I cannot now write fully, but the bearer will tell you of all.”

The messenger said, that the emir of that district had threatened to send him to Bteddeen to be imprisoned. Asaad replied, that he was ready to go to prison and to death. He was engaged in daily disputations with the patriarch and others. His countenance wore a shade of melancholy, and his eyes were red with weeping.

When it was proposed by the messenger to interfere with English authority for his rescue, he said such a course might exasperate his enemies, and cost him his life; it would be better to wait a while, and leave it for Providence to open a way for his escape.

This assurance of his steadfastness was like a cordial to our spirits, and was not without a good influence on some that are about us. By the grace of God, he will witness a good confession before the dignitaries both of church and state, and by the same grace, he may open the eyes of some of them to the truth as it is in Jesus. To Him that was with Daniel and with the three children in their dangers, we commend him.

24. Called on the consul to inquire what could be done for the protection or relief of Asaad. He recommended a course of moderation and forbearance, and said it was not customary to extend English protection to natives, when abroad on their own business.

26. Two young emirs from Hadet called. I asked one of them, “Where is Asaad Shidiak at present?”

He replied, “He is with the patriarch.”

“And is he contented there?”

“Not very well contented. But what should he do, poor fellow, necessity is laid upon him.”

This remark proves to us, that it is not a secret among the priests and emirs, that Asaad is detained against his will.

March 1. A youth called this morning, and said that Asaad Shidiak sent me salutation. He shewed me a line he had received from Asaad the day before, saying, “If you will pass this way about midnight, I will go with you to Beyroot.” Owing to some circumstance, the young man did not go to the convent, and now he proposed to take a horse, by

by which Asaad may escape to night.

As we had not perfect confidence in the youth, we did nothing, but having ascertained his plan, left him to go on as he chose. In the evening, we had a season of prayer, particularly on his account.

Escapes and returns to Beyroot.

2. Rose early, and repaired to the room where Asaad would have been, had he come; but there were no tidings from him. Little expectation remained of his coming to-day, and we were not without our fears, that the attempt had miscarried. It was not long, however, before it was announced, that Asaad was at the door.

The meeting was one of great joy and thanksgiving to us all. After a little rest and refreshment, he gave us a brief account of his escape.

He had not seen the youth, who had undertaken to befriend him, but finding he did not call the night before, as he expected, he resolved not to wait another day. Therefore, at about 12 o'clock last night, having written a paper and left it on his bed, with the quotation, "Come out of her my people," &c. he set off on foot, committing himself to God for strength and protection. The darkness was such, that he often found himself out of his road, sometimes miring in mud, and sometimes wading in rivers. After some hours of weariness and anxiety, he came to the shore of the sea, where he found a large boat thrown up, under which he cast himself, and obtained a little rest. After this, he continued his walk without interruption, till he reached Beyroot.

In the course of the forenoon, a messenger came from the neighbouring shekh, or sheriff, requesting Asaad to come and see him;

adding, that if he did not come, he would watch an opportunity to take his life. The messenger came a second time, and returned without accomplishing his object. We afterwards wrote a line to the shekh to say, that if he would favour us with a call in person, and take a cup of coffee, he could have the privilege of an interview with Asaad. Just as the note was sent, the consul providentially came in, and the shekh found him ready to give him a seasonable reprimand for presuming to threaten a person under English protection. The shekh declared, that he had never sent such a message; that the man who brought it was but an ass, and said it from his own brain; that, having heard of Asaad's arrival, he merely wished to see whether the reports respecting his insanity were true or false; that Asaad was his bosom friend, his own son, and that whatever he had was his; and that as for church, and priests, and patriarch, he cared for none of them.

Toward evening, the youth already mentioned entered the house, ready to faint with excessive fear and fatigue. He had fled from the mountains in all haste, under the absurd apprehension, that he should be suspected and taken up as an accomplice with Asaad. Having thrown himself upon a seat, and taken a little breath, he began to relate what had happened. He was at the convent, when it was first discovered that Asaad had fled. The patriarch and his train were occupied in the religious services of the morning, so that no great sensation was at first apparent among them. One individual spoke boldly in favour of Asaad, saying, "Why should he not leave you? What inducement had he to remain here? What had he here to do? What had he to enjoy? Books he had none; friendly society none; conversa-

tion against religion abundant; insults upon his opinions and his feelings abundant. Why should he not leave you?

Others, especially the great ones, pitied the poor maniac, (as they call him,) and sent in quest of him in every direction, lest peradventure he might be found starving in some cavern, or floating in the sea, or dashed in pieces at the bottom of a precipice.

On learning of Asaad all that had passed during his absence, we requested him to write a statement of the facts somewhat in the form of a journal. We wished this not only for our own information, but to produce it to those who shall inquire on the subject of Asaad's lunacy hereafter.

[To be continued.]

RELIGIOUS DEPARTMENT.

REVIVALS, &c.

EXTRACT OF A LETTER ADDRESSED TO
THE EDITOR.

West-Chester, (Pa.) May 30, 1827.

Dear Brother,

During the last six months we have been favoured with some tokens of good at the hand of the Lord in this region. There have been, for several years past, some four or five members of different Baptist churches residing here; but they enjoyed few sanctuary privileges. The nearest occupied house of worship of our denomination was eight miles distant, and at that place there was preaching but once in a month. A Baptist meeting-house had been erected, but not finished, about twenty years since, two miles east of this place, on a lot secured by deed to the "Particular Baptists." It was, however, seldom occupied—the roof had gradually decayed, and no longer excluded the weather—the pulpit was worm-eaten, and the whole aspect of affairs was truly discouraging. About two years since, another Baptist family settled in this place, when a prayer meeting was attempted to be held; but it did not long continue. The lukewarmness of our hearts, and the languor of our prayers, left us little room to hope for a gracious answer to supplications thus offered. About a year since, however, the meeting for social prayer was again opened, under warmer feelings and more encouraging circumstances. Ministering brethren were invited, and laboured occasionally among us,—we were frequently visited by the Agents of the Philadelphia Baptist Missionary Society, and an auxiliary institution was formed here. The want of a comfortable place of worship was so sensibly felt, that the brethren,

aided by public subscription, repaired and finished the house before-mentioned; and it was opened anew for divine worship on the third Saturday and Lord's-day in December last. The Brandywine Church met there by invitation of the members residing near, one person was baptized, and the Lord's Supper administered. A numerous assembly witnessed, for the first time in this vicinity, the administration of the ordinances in their primitive simplicity, and a solemn attention was observed. It was soon apparent that a number of persons, most of them youth, were inquiring the way to Zion with their faces thitherward; and several expressed a desire to follow the Saviour in his ordinances. In this state of things, the brethren felt it to be their duty to be constituted into a church, and to receive into their fellowship those who were on the Lord's side. A council, composed of Elders Thomas B. Montanye, Charles Moore, and Joseph H. Kennard, was called, and met on the Saturday preceding the third Lord's day in January; when nine persons regularly dismissed from the Brandywine church, were constituted under the name of the *Goshen Baptist Church*. The next day four were added to their number by baptism, and the Supper was again administered. The singularity of a baptism in the coldest weather of the last severe winter, brought together an immense crowd of people, some of whom it is believed went home pricked in the heart. The word and ordinances were now regularly attended, the former every Lord's-day, and the latter monthly; some have been added to the church at every communion season since. Among the number are three matrons of nearly threescore years and ten, and several youth of both sexes.

In March last, another council, composed of Elders Daniel Dodge, Charles Moore, and John S. Jenkins, was invited to attend on the Saturday preceding the

third Lord's-day in April, for the purpose of ordaining Simeon Siegfried, (a member of said church, licensed by the Brandywine church in May last) to the work of the gospel ministry. The council attended, agreeably to invitation. The introductory sermon was preached by Elder Moore; questions to the candidate were proposed by Elder Dodge; ordination prayer by Elder Jenkins; and charge by Elder Dodge. Two of the brethren were on the same day ordained to the office of deacons.

The church now consists of 26 members; and appearances indicate that a number more will ere long put on Christ by an open profession, whom he will own in the great day when he shall make up his jewels. We beg an interest in the prayers of all the friends of Zion, that this "day of small things" may be the prelude to a large ingathering of God's chosen people.

Yours in the fellowship of the gospel,

LETTER FROM REV. MR. MOTT.

Keene, May 8, 1827.

Mr. Editor,

The intelligence of the wonderful outpouring of the Spirit of God in the County of St. Lawrence has probably reached you ere this; if it has not, some extracts of a letter from Jonas F. Packard, of Parishville, to a friend in this town, dated March 4th, will doubtless be interesting to your readers.

Dear Sir,

"Zion travails and brings forth." It seems that the heavens have opened to pour down mercy on this region. Perhaps we shall speak within bounds, if we say that thousands have been made the happy recipients of God's free grace. In some places the cry for mercy is affectingly earnest and general. Christians are pained, and present intercessions to God for compassion on impenitent sinners. The spirit of prayer has prevailed with peculiar earnestness. Consternation seizes the hearts of very many. The earnest cry for mercy is heard on every hand, and the Spirit of God is mercifully poured out in every direction; and we pray that not one stubborn sinner may be left behind.

In all the towns in this vicinity, God has shown his power and might. In this town the work has been peculiarly interesting. But a few months since, few went to meeting. Many were, on the Sabbath, hunting, gaming, &c. Now the woods rest on the Lord's day,

and God's house is crowded. Sinners are inquiring the way of salvation. Christians praying and interceding in behalf of the impenitent. Prayer and praise seem to be the business of the Sabbath. We cannot now give the exact number of converts, nor a regular detail of the work of God in this region. It reminds us of the day of Pentecost."

This is truly a day in which God is making rich displays of grace and mercy. The good work is already begun in this county, (Essex) And we hope, and fervently pray that it may prevail, not only here, but throughout the world. In the town of Westport, the work began last fall, and has been gradually progressing. But how many have become the subjects of renewing grace, I have not learnt, but I understand that it is still an interesting period.

Some mercy drops have also descended upon this town. I left Keesville last winter, and commenced my labours in this town, I think from a sense of duty. There is a small Congregational, and a small Baptist church in the town. But until my removal here, there never has been a settled minister in the town of any denomination. I found the Baptist church reduced to six or seven members. Two have since been added by baptism, and we trust others will soon come forward. There are, perhaps, seven or eight who have recently obtained hopes, and others are earnestly inquiring the way of salvation. O that the Lord would daily increase the number of converts.

Very affectionately yours, in the bonds of the gospel,

EBENEZER MOTT.

[From the Evangelical Inquirer, Richmond, Vir.]

LETTER TO THE EDITOR.

Sir,

THOUGH most of the facts connected with the great religious excitement in the First Baptist Church in this City are known to you, and have afforded consolation to your heart, it may not be uninteresting to the readers of your useful paper, to see a brief sketch of them.

For nearly two years, I have discovered an increasing attention to the word of life; large congregations have been generally solemn, and often in tears; the members of the church gradually became more 'fervent in the spirit, serving the Lord' I felt the change in all its progress, and often exclaimed that the religious atmosphere was improving, that the clouds of winter were passing away, and a glorious spring approaching.

About the first of September, the Sun of Righteousness shed down upon us in

a remarkable manner his cheering and fructifying beams. While christians were filled with peace, and love, and joy, many in the bitterness of penitential grief were crying, 'what must we do to be saved;' and every pious heart with tears of sympathetic joy responded, 'believe on the Lord Jesus Christ, and thou shalt be saved.' We have enjoyed in the mountain of God 'a feast of fat things, of wine on the lees well refined.' Many who were far off, have been brought nigh by the blood of Jesus. Having followed their Lord in the regeneration, they did not hesitate to follow him in the holy ordinance of baptism. Since the first of September, two hundred and twenty-one members have been added to the communion of the First Baptist Church; the whole number added in two years, is three hundred and twenty-five: a large portion of whom are men and women whose standing and influence in society promise much usefulness to the church of which they are members, and to the general interests of Zion. Many circumstances have occurred to render our revival peculiarly interesting. An unusual number of heads of families have been brought into the fold of God. Husbands and wives with hands and hearts united, have been buried with their Lord in baptism; and in cases where one has advanced, the other has not lingered long behind. Indeed the whole work, I trust, has been rational, solemn, deep, and effectual. I hope many are yet inquiring the way to Zion. May God add unto her daily such as shall be saved.

Yours, in the best of bonds,
JOHN KERR.

EXTRACT OF A LETTER FROM REV. MR. HOWELL.

Norfolk, May 7, 1827.

"Since my ordination, I have baptized one hundred and two, six of whom are coloured members, the rest white. Of these, forty are young men. About forty other persons profess conversion, some of whom we expect to baptize next Lord's-day."

EXTRACT OF A LETTER ADDRESSED TO A FRIEND IN SALEM.

Bluehill, (Me.) May 13, 1827.

"My dear Friend,

"Though not indulged with the sources of information that the friends of Zion in the western parts of the country enjoy,

yet, through the medium of the Magazine, and other publications, I learn that the divine Spirit is operating in a remarkable manner in the hearts of sinners in different parts of the land. This is enough to make the friends of Jesus lift up their heads and rejoice, and pray earnestly to their divine Lord and Master that he will shake the earth, till all the heathen lands, and different tribes of the earth, shall with one heart and voice proclaim him the eternal God, the everlasting Father, and Prince of Peace. This, my dear friend, will ere long be the case with some of the poor benighted Burmans, for whom so many prayers have been offered up by the friends of Jesus. I have, from the commencement of this mission, felt a firm and fixed belief that the time would come when the gospel would be more publicly dispensed in this great and populous empire, run, have free course, and be glorified. The dark mysterious dispensations of providence with respect to this mission have not shaken my belief. Has not this been the manner of God's dealings with his people in every age, when about to accomplish some glorious purpose or design? Has he not seen fit to try the faith and perseverance of his servants by some dark and singular Providence? Probably to bring them to a humble reliance and dependence on his wisdom, power, and veracity, to accomplish what he has actually promised.

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence,
He hides his smiling face."

It is true, just as the cloud of darkness which hung over this mission dispersed, and the rays of light had begun to dawn, God sees fit to strike a new and unexpected blow, by removing that faithful and devoted missionary, Mrs. Judson, to a better world. But is not God able to overrule even this for the furtherance of the gospel among Burmans? Perhaps a simple delineation of her perseverance, zeal, self-denial, as well as ardent love for the souls of these poor heathen, written by some able and faithful friend, may hereafter fall into their hands, and through the blessing of God, and in answer to the many prayers she put up in the days of her flesh for the salvation of their immortal souls, be made the means of their eternal good.

Then shall our ears again be saluted with the gladsome sound of Burmans inquiring what they shall do to be saved. What a reward will this be for a little perseverance and self-denial in this good cause!

May the Lord give us grace to persevere in well-doing to the end, and then receive us to the mansions of the blessed."

THE COLUMBIAN STAR.

This Paper was commenced at Washington City, in 1822, under the patronage of the Baptist General Convention. It has been published in that city, until a few weeks ago, when the establishment was removed to Philadelphia. It acquired, while at Washington, an extensive circulation; and accomplished, in a considerable degree, the chief ends for which it was established. It has been employed, in spreading among our brethren, especially at the south and west, such intelligence, views and feelings, as are fitted to excite them to diligence in the service of the Saviour, and to strengthen the bonds of union between them and their brethren elsewhere.

The removal of the Star to Philadelphia will, it is believed, increase the usefulness of the Paper. Its circulation, hitherto, has been principally in the States south and west of the Potomack. It may now be expected to obtain a considerable degree of patronage in the cities of Philadelphia and New York, and to circulate, to a much greater extent than heretofore, in Pennsylvania, and the neighbouring States.

The late Editor, Mr. Stow, having relinquished his connexion with the Paper, the Rev. Mr. Brantly, of Philadelphia, has assumed the office of Editor. His character furnishes ample assurance, that the Paper will be managed with ability, with enlightened views, and with a spirit worthy of the age. The introductory address of the new Editor is a very gratifying specimen of the doctrines and tone which will continue to characterize the Paper. He says:

"He proposes to make the Star the organ of those discussions which minister to the edification of christians; which turn their attention from unprofitable controversy to the cultivation of charity and the milder graces, which inspire a virtuous ardour in the prosecution of noble ends, and tend to cement the integrity of union by the diffusion of correct sentiments. All principles, therefore, leading to disorganization, and all those projects on which their authors have placed the

spurious stamp of primitive discipline, in order to make them more specious, will be excluded from the columns of the Star under its present management. At the same time, he will not hesitate to lend a strenuous support to those views, which form the distinctive features of the denomination to which he belongs. He will feel it incumbent on him to embrace every proper occasion to assert the claims of Apostolic usage, in reference to the constitution of the church, and the administration of the ordinances; but he would wish even on these points, to maintain only that regard to the truth of scripture, which may accord with a sober respect for the conscientious opinions of others, and may not imply the acrimony of party spirit."

We are particularly pleased with his remarks respecting Missions. His opinions fully accord with our own, though we have never before seen them so forcibly expressed.

"On the subject of Missionary endeavour, he will speak both from feeling and judgment, a decided language. The proposition for making the gospel known to all the world, is no longer asking proof with the genuine sons of Zion. It has grown into a maxim, is now incorporated into every creed, and rests upon the stable basis of unquestioned duty. Should there be any, bearing the name of christians, who continue to assert a contrary sentiment, they furnish within themselves a most deplorable, and yet practical evidence of the necessity of missionary exertion; for had such efforts been carried to the full extent, these very characters might have fallen within the scope of their beneficial operations. Surely no people need more the self-denying labours of the missionary, than those who so far deceive themselves as to imagine that such labours are worse than useless. One of the first objects of missionary toil, then, should be to convert christians to a right spirit on this subject."

We take pleasure in commending the Star to the patronage of the publick. A portion of the profits is to be paid into the treasury of the General Convention.

EVANGELICAL TRACT SOCIETY.

On Tuesday, May 29, the annual meeting of the Evangelical Tract Society was held in Boston. The following persons were elected officers for the year ensuing.

DANIEL SHARP, *Pres.*

E. LINCOLN, *Sec.*

N. R. COBB, *Treas.*

J. Grafton, G. F. Davis,

L. Bolles, B. Jacobs,

Levi Farwell, J. D. Knowles,

W. Leverett, E. Nelson,

H. Lincoln.

In the evening the Rev. Mr. Jackson of Charlestown delivered a discourse before the Society, zealously enforcing the duty of unceasing efforts for extending the truths of revealed religion through the medium of religious tracts, from Gal. vi. 9. "And let us not be weary in well doing."

ORDINATION, &c.

ORDAINED in Wallingford, Vermont, May 23d, 1827, Mr. Gibbon Williams, as an Evangelist. Sermon, by Hadley Proctor, of Rutland. Ordaining Prayer, by Daniel Packard, of Mount Holly. Charge, by J. W. Sawyer, of Brandon. Fellowship of the Churches, by P. Church, of Poultney. Concluding Prayer, by Lemman Andrus of Hampton, N. Y. Benediction, by the Candidate.

New Baptist Meeting-house at Lechmere Point, near Boston.

On May 21st, the corner stone of a new Baptist Meeting House was laid at Lechmere Point, Cambridge, with appropriate religious services.

POETRY.

LINES

Addressed to an infant Daughter, twenty days old, in the condemned Prison of Ava.*

Sleep, darling infant, sleep,
Hush'd on thy mother's breast;
Let no rude sound of clanking chains
Disturb thy balmy rest.
Sleep, darling infant, sleep,
Blest that thou canst not know
The pangs that rend thy parents' hearts,
Thine keenness of their wo.
Sleep, darling infant, sleep;
May Heaven its blessing shed,
In rich profusion, soft and sweet,
On thine unconscious head.
Why ope thy little eyes?
What would my darling see?
Her sorrowing mother's bending form?
Her father's misery?
Would'st view this drear abode,
Where fettered felons lie,
And wonder that thy father dear
Such place should occupy?
Would'st see the dreadful sights,
That stoutest hearts appal,
The stocks, the cord, the fatal sword,
The torturing iron maul?
No, darling infant, no,
Thou seest them not at all;
Thou only mark'st the rays of light,
That flit along the wall.
Thine untaught infant eye
Can nothing clearly see;

Sweet scenes of home and prison scenes
Are all the same to thee.
Stretch then thy little limbs,
And roll thy vacant eye,
Reposing in thy mother's arms,
In soft security.
Go, darling infant, go;
Thine hour is past away;
The jailer's voice, in accents harsh,
Forbids thy longer stay.
God grant we yet may meet
In happier times than this;
And with thine angel-mother dear,
Enjoy domestic bliss!
But should the gathering clouds,
That Burmah's sky o'erspread,
Conduct the fatal vengeance down
Upon thy father's head,
Where could'st thou shelter find?
Ah, whither would'st thou stray?
What hand support thy tottering steps,
And guide thy darkling way?
There is a God on high,
The glorious King of kings,
'Tis He to whom thy mother prays,
Whose love she sits and sings.
That glorious God, so kind,
Has sent his Son to save
Our ruin'd race from sin and death,
And raise them from the grave.

*Maria Eliza Butterworth Judson, born at Ava, Jan, 26th, 1825.

And to that covenant God,
My darling I commend;
Be Thou the helpless orphan's guide,
Her father and her friend.

Inspire her infant heart,
The Saviour's love to know,
And guide her through this dreary world,
This wilderness of wo.

Thou sleep'st again, my lamb,
And heed'st nor song nor prayer;
Go, sleeping in thy mother's arms,
Safe in a mother's care:

And when, in future life,
Thou know'st thy father's tongue,
These lines will show thee how he felt,
How o'er his babe he sung.

Account of Moneys received by the Treasurer of the General Convention for the Baptist Board of Foreign Missions, &c. from June 5, to June 18, 1827.

By cash from Rev. Dr. Staughton, it having been collected by him in a tour to South Carolina and Georgia,	20,00
Francis P. Browning, Esq. of Detroit, per Rev. S. H. Cone,	15,00
Cash, balance from Young Men's Society, China, Me.	2,16
A friend in Rutland, Vt.	,84
per Rev. Mr. Proctor,	3,00
Female Auxiliary Society in Fairfield, Vt.	5,79
Male Missionary Society, Franklin, Vt.	3,00
per Rev. Mr. Spaulding,	8,79
A friend at the Vineyard,	1,75
The Calvinistic Congregational Church, Marlboro', N. H.	3,75
	5,50
Sunbury, Ga. Female Cent. Society, for Missionary purposes, per Rev. H. J. Ripley,	60,00
Nathan Alden, Esq.	5,00
Friends to Foreign Missions in Hyannis, by F. Marchant, Esq. per Mr. E. Lincoln,	16,87
A legacy from Mrs. Peninah Baxter, late of Pomfret, Ct. per Rev. J. Going, of Worcester,	300,00
From Mr. William Dabney, Treas. of the Virginia Baptist Missionary Society, per J. Bacheller, Esq.	200,00
"The Spring Hill, Virginia Female Missionary Society, Auxiliary to the General Convention," ten for Foreign Mission, 5 for Printing the Scriptures,	15,00
The Norfolk, Va. Missionary Society, received per Mr. E. Lincoln,	15,00
Treasurer of the Worcester County Missionary and Education Society, for translation of the Scriptures, per Mr. E. Lincoln,	17,00
Rev. Abial Fisher, jr. for the Translation of the Scriptures, per Mr. E. Lincoln,	4,75
General Association of Georgia per Rev. Adiel Sherwood, of Eatonton, Ga.	200,00
Of Mr. Robert Scott, Amesbury, per Rev. D. Sharp, for Burman Mission,	10,00

dols. 895,91

H. LINCOLN, Treas.

Account of moneys received by Ira M. Allen, Agent of the Baptist Board of Foreign Missions during a short tour in Rhode Island.

Newport

William Gannell,	1,00
William Patten,	1,00
William T. Torrey,	1,00
Charles A. Van Vleck,	,50
Enoch Mudge,	,75
Michael Eddy,	,50
A Congregational Friend,	1,00
Cash,	,50
Joseph Sanford,	,50
Thomas Dunn,	1,00
Robert Rogers,	1,00
Sanford Bell,	1,00
A female Friend,	1,00
Collection,	2,89

13,04

Pawtuxet.

Flavel Shurtliff,	1,00
A Friend,	3,00
A Friend,	2,00
Collection,	5,15

11,15

Providence.

Nicholas Brown,	30,00
Thomas P. Ives,	20,00
F. Wayland, jr.,	10,00
Peter Daniels,	3,00
Earle Pierce,	5,00
Charles Low,	5,00
Job Carpenter,	2,00
Emily Ann Eddy,	2,00
N. Waterman, jr.,	2,00
Freeman Beckwith,	2,00
Joshua H. Langly,	2,00
Cash,	2,00
Cash,	1,00
Cash,	4,00
Wm. G. Goddard,	1,00
Joseph Martin,	2,00
A Friend,	1,00
Benj. A. Betty,	1,00
James Brown,	1,00
Sarah Peck,	1,00
Miss S. T.,	1,00
James H. Read,	1,00
John Dexter,	1,00
Cash,	1,00
S. G. Martin,	3,00
Nathaniel Bump,	1,00
Cash,	1,00
Cash,	1,00
Cash,	1,00
Parry, Hunt, & Co.	1,00
T. R. Green,	,50
Cash,	,50
F. Cooley,	1,00

111,00

Pawtucket.

Isaac Wilkinson,	10,00
O. Starkweather,	10,00
Archibald Kennedy,	1,00
William Allen,	1,00
Crawford Titus,	2,00
Henry Marchant,	2,00
Otis Walcott,	2,00
Larned Pitcher,	2,00
Sarah Slack,	1,00
A. W. Walcott,	1,00
Bosworth Walker,	1,00
Edward Kelley,	1,00
Sanford Durfee,	1,00
George F. Jenks,	1,00
Preston Grant,	1,00
Jesse Wheaton, Dedham,	1,00
Remember Kent,	2,00
Cash,	2,00
Cash,	,50
Jonathan West,	1,00
Dan Robinson,	1,00
Benj. B. Pierce,	1,00
Daniel Goodhue,	1,00
Joseph Hood,	1,00
Uriah Benedict,	1,00
Chester Bugbee,	1,00
Sylvanus Newman,	1,00
Jonathan Cole,	,50
Edwin Porter,	,50
Collection,	5,74

57,24

dols. 193,03

I-7 v.7
American Baptist Magazine (Boston)

Princeton Theological Seminary-Speer Library



1 1012 00307 4731